

The Missionary Intelligencer.

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THE TASK BEFORE THE CHURCH

THE only Christianity which is really worth thinking about and talking about today is a missionary Christianity, one that is controlled by the ideal of winning the whole world for Christ. We have had to re-think all our missionary aims in the light of war. We have been confronted with an explicit denial of the right of Jesus Christ to control the international life of man. We can meet this only with an intenser conviction that inasmuch as he is divine, he has the right to control all these relations in every part. We have got to assert anew his divine place and right in face of this denial. But the same confession of his divinity carries inevitably with it, not only that he has the right to control the whole life of man, but that he has the right to control all men everywhere, heathen as well as Christian. This is the only deep and comprehensive way of looking at Christianity. The day is coming when all the stronger minds of the Church will see this. They will see that it is all or nothing; that a non-missionary Christianity is a contradiction. They will see that unless Christianity pursues a thorough-going missionary aim, it can not prevail, and it can not be maintained even within Christendom. That is a matter of first principle.

Is it necessary further to point out the disastrous historical consequence which must necessarily follow all disloyalty to the central Christian idea here? The root cause of the war has been the heathen element in Christendom, the trust in physical force as the supreme arbiter between nations, instead of righteousness and God. That is what we believe we are fighting against. If that denial of the right of Christ to control the life of Christian nations had led to so great a disaster, how much greater will the danger to the world be if nations that have never been Christian, even in name, become armed with all the powers of science, as there is every sign that they soon will be. The outlook is dark, indeed, unless the whole world be won for Christ and God, unless the Church pursues the missionary ideal with a new faith and a greater result.—D. S. Cairns, D.D.

Comparative Statement for October, 1918.

	1917	1918	Gain
Contributions from Churches.....	145	113	*32
Contributions from Sunday-schools.....	66	57	*9
Contributions from C. E. Societies.....	103	108	5
Contributions from Individuals.....	56	40	*16
Amounts	\$9,691.79	\$11,237.75	\$1,545.96

Comparing the receipts from the different sources shows the following:

	1917	1918	Gain
Churches—General Fund.....	\$3,432.15	\$4,215.22	\$783.07
Sunday-schools—General Fund.....	1,048.20	1,117.31	69.11
Christian Endeavor Societies—General Fund	960.41	843.25	*117.16
Individuals and Million-Dollar Campaign			
Fund—General Fund	1,962.62	1,836.50	*126.12
Special Fund	77.00	2,412.50	2,335.50
Bequests—General Fund		103.90	103.90
Miscellaneous	111.41	609.07	497.66
Annuities	2,100.00	100.00	*2,000.00

Gain in General Fund Receipts, \$1,210.46; gain in Special Fund Receipts, \$2,335.50; loss in Annuity Fund Receipts, \$2,000.00.

*Loss.

After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb. (Rev. 7. 9, 10.)

"It's great to be out where the fight is strong,

To be where the heaviest troops belong,
And to fight there for man and God."

The First Baptist Church, of Dallas, Texas, is reported to have given in the year \$118,610 for all purposes, of which nearly \$100,000 was for causes outside itself. That church is making a world-wide name for itself on account of its handsome giving.

The Presbyterian body has launched a great new movement, called "The New Era Movement," for their missionary and benevolent work. This is on the five-year plan and purposes to raise many millions of dollars besides enlisting their churches in a great spiritual forward movement.

Our missionaries in Africa are strongly urging that the two Societies institute a larger program on industrial work for the natives. They wish to teach them aside from Christianity better methods of work and also to give them trades. It is also urged that they be given better principles of agriculture.

Remember that the Living-link aims for the Foreign Society for the new missionary year are as follows:

- 50 churches giving \$1,000.00 or more.
- 25 new Church Living-links.
- 20 new Individual Living-links.
- 10 new Sunday-school Living-links.
- 30 new Joint Living-links.

There was a time when the Province of Hunan, China, was famous for hostility to the foreigner and to Christianity. Today that province makes regular semi-annual payments of twenty-five thousand dollars to the Yale Mission in Changsha. This is an indication of the changed attitude in China.

Matthew Arnold, so it is said, made this remark, "I believe in Christianity because I do not know of a single acre of ground which is not a better acre of

ground the moment Christianity touches it." Ex-President Taft believes in Foreign Missions because where missions go, there goes civilization.

A letter appeared in the New York Nation addressed "To the Moderately Rich," written by "One of Them." After the writer had spoken of the suffering in Belgium and Serbia, he spoke of how meager after all the gifts of the well-to-do had been. And then he asked, "Do you want to know the reason why?" His answer was, "Because we are all hogs."



LYNDELL F. LASCELL.

Lyndell F. Lascell, of Springfield, Mo., has entered the life that is life indeed. At the time of his death he was seventy-nine years of age. More than a dozen years ago he gave the Society \$10,000 on the annuity plan. He was deeply interested in Africa and wished his money to go to establish the work in that field. Mrs. Lascell, who was in fullest sympathy with him in all his generous plans and actions, survives him.

The Spanish Influenza has been nationwide. Churches and schools were closed. Public worship was forbidden. Those who cannot meet can pray in secret and can plan for the future. The work must go on. The will of God relating to the evangelization of the world is not affected by the epidemic. The present year should be an

improvement on the previous year. The churches have not exhausted their resources; they have never put forth all their strength.

"One race has swept India after another; dynasties have risen and fallen, religions have spread themselves over the land and disappeared. But since the dawn of history the Brahmin has calmly ruled, swaying the minds and receiving the homage of the people." That was true when Sir William Hunter wrote it. But we are living in a new day, and caste and autocracy are doomed.

The people of God should know how difficult it is to get workers for the fields. Men in the war zones say that many young soldiers are planning to enter the mission field when the victory is won. They have seen the world in its unmaking, and they want to have a share in its reconstruction. Meanwhile workers are needed to carry on the work already started, and to undertake new work.

Mr. and Mrs. E. R. Moon and Dr. W. A. Frymire and Miss Evelyn Utter will be on the high seas on the way to Africa before these lines are read. Miss Utter is going out for the first time; the others have been in Congo for one or two terms. The churches will do well to pray that they may have a prosperous journey. The workers and native Christians in Africa are waiting and watching for their return.

Dr. Pickett and family have reached their home in Laoag, Philippine Islands. After landing they were given a reception at every turn. On reaching Laoag all the people of the place did them honor. The governor of the province gave one of the addresses of welcome. Dr. Pickett and Mrs. Pickett, who is a doctor also, have done a marvelous work for the Filipinos, and are held in highest esteem by the entire community.

We are glad to report that progress on the plans for unification of all our missionary Societies is developing well. While it was a disappointment not to have the convention this year so that the plans could have been acted upon by the convention, yet this additional year will give more time for careful planning and it is hoped everything will be completed for the real union to be effected at our next convention.



B. E. WATSON,

a new missionary, who reached Japan in September. He is a graduate of Transylvania and the College of Missions.



Mrs. B. E. WATSON,

who accompanied her husband to Japan. She was trained in a Kentucky school and the College of Missions.

In a recent article in the "International Review of Missions" George Sherwood Eddy speaks a strong word for China. He states that there never has been a time when things looked so dark politically for China as now. At the same time there never has been so bright a day for the church as the present hour. He states that our opportunities are unparalleled and we must press our advantage and go forward with our work even at the cost of great sacrifice.

A very interesting letter from Ray E. Rice, of the Damoh Orphanage and Boys' School, speaks of the opening up of a Boys' Work in the town of Damoh in addition to school work. Mr. Rice states that the government is behind this movement and there is great promise of a large work. On the side he is developing the play interests of the boys in the school and town in a striking way. He states that the boys do excellently, especially in running and the outdoor sports.

Dr. Raymond Calkins maintains that the deepest appeal of our own day rests upon two absolutely uncontrovertible propositions. The first is, that the religion of Jesus Christ is absolutely indispensable for the salvation of mankind. The second is that, that being true, everybody who calls himself a Christian must be willing to share the sufferings and sacri-

fices that are necessary until the religion of Jesus Christ is possessed by all mankind.

The new Foreign Missionary lessons for the Sunday-school are now ready:

For Primary—Primary Pictures and Helps	\$0 24
For Junior and Intermediate—With Hammer and Hoe in Mission Lands. (Little Journeys, No. 4) ..	25
For Adult—Ancient Peoples at New Tasks. Paper	40
How to Use Ancient Peoples at New Tasks	10

\$0 99

Or pin on a one-dollar bill and we will send the whole order.

We trust that everybody will read Secretary F. M. Rains' article on another page. The way to note the advance of any movement is by decades and double decades rather than by years. How our hearts are thrilled with Mr. Rains' comparison between the receipts and work of the Society twenty-five years ago and now. After all, twenty-five years is not a long period in the work of the Kingdom, yet it has shown wonderful advances for the Disciples of Christ. We ought to take courage and plan for a still greater advance in the next twenty-five years.

Action is usually followed by reaction. When a church has done exceptionally well one year, it is in danger of becoming satisfied, and doing less the next year. It is more difficult to get a church to support its living-link the second year than the first. And for the same reason. There is a reaction, and the church is content to do less than it did. That tendency should be opposed to the uttermost. Having done well one year, a church should do better the second year, and better thence again, and better still in infinite progression.

The question of money exchange on the mission fields is becoming more and more serious as the war goes on. It is estimated that the additional expenditures of the Foreign Society for this new year on which we have entered will be more than \$55,000 because of increased exchange. These amounts will have to be paid in China, Tibet, India, and Japan because of the rise in price of native moneys as compared with the value of gold. Every part of the world has been affected by the war and all of our missionaries are feeling its sting in their work and living.

Dr. A. L. Shelton, of distant Tibet, writes of a recent visit made to the battle-front where the Tibetans and Chinese have been fighting for months. He acted as a sort of mediator and did healing for the wounded on both sides. The Tibetan general from Lassa is very anxious for him to go on to that formerly forbidden city and open a hospital and has sent a request to the Da Lae Lama, who is the head of the Buddhists, asking this man to give Dr. Shelton an invitation to come. It looks as if a great and effectual door

WAITING FOR THE DOORS OF THE MISSION SCHOOL TO OPEN.



The teacher of this Sunday-school class of Chinese old ladies, second from the left, is eighty-four years old. She is a tither and has written and published a tract on this subject.

was open in Tibet if we have the money and the men to go on with the advance.

At the fourth jubilee of the Society for the Propagation of the Gospel, Bishop Doane paid this just tribute to that great Society: "For S. P. G. is venerable and venerated the world over, because it has always listened for and heard the call 'Come over and help us;' across seas, pathless until the mission-ship made a wake in them, glowing with other than the phosphorescent light of ordinary wakes; through wildernesses, trackless until they were trodden by the feet of men shod with the preparation of the gospel of peace; and over continents whose primeval forests the missionary blazed with the sign of the Cross."

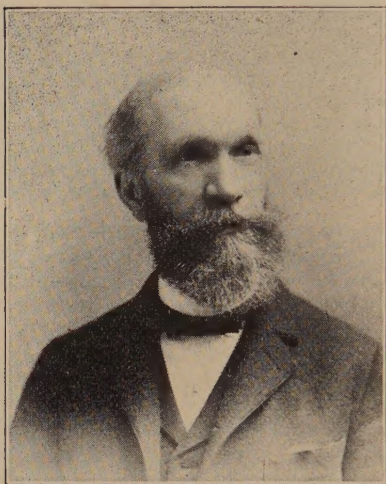
One of the greatest Christian enterprises in modern years is the Armenian and Syrian Relief work carried on by the Christian people and other friends of

GLORIOUS GAINS OF THE YEAR.

The past year has been by far the best year in the entire history of our organized work. The gains in offerings are unprecedented. Every one of the nine organizations reports a gain. This is wonderful and most gratifying. The figures given below will call out thanksgiving and praise from a million Disciples of Christ:

	Revenue	Gain for 1918
Foreign Christian Missionary Society.....	625,522 73	75,135 88
American Christian Missionary Society.....	\$277,813 26	\$98,820 53
Christian Woman's Board of Missions.....	606,725 37	88,279 03
Board of Church Extension.....	158,576 81	11,671 95
National Benevolent Association.....	264,997 16	39,982 10
Board of Ministerial Relief.....	78,858 77	17,528 21
American Temperance Board.....	12,705 97	5,743 76
Association for the Promotion of Christian Unity.....	5,617 44	262 93
Board of Education.....	6,766 14	1,600 71
	\$2,037,583 65	\$339,025 10

suffering races in America. The friends who have given will be interested in knowing that all the expense of raising this fund and administering it has been borne by generous citizens. Not only so, but out of the \$14,000,000 that has been sent for this relief work, more than \$30,000 has gone to the Relief Fund, which has been gained by interest on funds deposited in banks in America during the period necessary for checks to go out to the fields and be returned for collection. This is a great record in Christian work.



W. S. DICKINSON.

W. S. Dickinson passed to his reward on the 7th of November. He died in his son's home in Columbus, Ohio. Mr. Dickinson served the Society longer than any other man, living or dead. The day the Society was organized he was elected Treasurer. He continued to serve in that capacity until 1897. At that time he resigned as Treasurer and was elected one of the Vice-Presidents, which office he filled till the time of his death. As Treasurer he went into the bank and borrowed money in the dry months. He was deeply interested in the work of the Society, and prayed night and morning for the missionaries. He served the American Society as its Treasurer for a number of years. Mr. Dickinson was for many years the President of the Home of the Friendless, and was one of the Vice-Presidents of the Board of Ministerial Relief from the time of its organization. He was a Curator of Transylvania University for many years. He was a member of the Central Christian Church of Cincinnati for half a cen-

tury, and served as Treasurer and Elder. He loved the church and was deeply interested in all the departments of the church's life and work. His wife was a daughter of Governor R. M. Bishop; one of his daughters married Frank Coop, of England. The world is better for the presence of a man like W. S. Dickinson, and poorer when he leaves it.

At the meeting of the Methodist Preachers' Association of New York City September 23rd, 1918, a committee was appointed to consider the feasibility of planning for a fitting celebration of the remarkable triumph of the allied forces under General Allenby in the Holy Land. At the suggestion of this committee, the Federal Council of the Churches of Christ in America, through its Administrative Committee, has heartily approved of such a plan. Surely an event of such great importance to the world as the winning of this country by Christian forces should be properly celebrated in every community in the United States.

Roderick MacLeod, of Batang, Tibet, writes with much interest concerning the helpfulness of a phonograph which they have at that station. Dr. Loftis left this instrument behind. He says: "Some of the records are the charming songs of the Southland, songs that are full of human feeling and all hearts take to them. Grand marches pulsing with force and triumph, songs of love that breathe forth the tenderest passion of human hearts and the hymns of praise that waft to heaven the emotions of the Christian spirit. This instrument brings much gladness to our lives. Last night as I sat and listened, I thought of that good man, Dr. Loftis, who had brought such delightful music to this far off land."

Few people realize what great service foreign missionaries are doing in these war times. In Assyria and Persia the Armenian Relief Committee and the Red Cross could not do their work without the foreign missionaries. It has been stated in this connection that to keep the northern Persia population stable and loyal to the Allies would do more good than if we could put additional munitions into France.

There are now 300,000 Chinese coolies working behind the lines in France, digging trenches, building railroads and thus relieving man power for the front. These coolies were gathered together by mis-

sionaries and missionary physicians are with them in France, taking care of their health and interpreting for them.

"With Hammer and Hoe in Mission Lands," by Lucy King DeMoss, is the new handbook, just off the press, for use in the Sunday-school beginning January 1st. It is undoubtedly the strongest book Miss DeMoss has yet produced. It deals with the industrial phases of missionary work, and is right in line with the theme for the year, "Christianity and the World's Workers." The book with picture sheet sells for twenty-five cents. It is arranged for Juniors and Intermediates, but can be used as a platform book before the whole school. All of the new material, consisting of the above book, Primary Pictures, Adult Book and How to Use, are ninety-nine cents, or a one dollar bill. Order them all of the Foreign Society, and begin January 1st.

The Foreign Society is contributing its share to the army in these times of war. T. A. Young, of Japan, has just gone to Siberia to serve the Y. M. C. A.; Dr. Drummond, of India, has been asked to enlist in the army medical service; Dr. Kline, of the Philippines, is now serving with the army; Karl Borders, of the Philippines, will probably receive a chaplaincy; Mr. J. B. Earnest, of the office secretarial force, is a chaplain in the navy; Rodney McQuary, who was also a Secretary in the office, became chaplain in the army a year ago; R. A. Doan is General Y. M. C. A. Secretary at Camp Sherman; and Frederic E. Lee, of Japan, has applied for a chaplaincy in the army. These men are greatly missed in the missionary work. May they do great work for God and country in their new field of effort!

No doubt some people may think that the secretaries of the Missionary Society have been a little slow in answering the urgent requests of our people that our missionary and benevolent organizations be united into one Society. For the last fifteen years this question has been vital among the friends of all the work and again and again in state conventions and national conventions the prospect for unity has been met with marked enthusiasm. The friends of the work must remember that there have been many difficulties in the way because of the number of organizations that have been built up through the necessities of the work, and



MISS EVELYN UTTER.

Miss Utter is the daughter of J. W. Utter, of Covina, California. She has spent three years in the College of Missions preparing herself for service on the field. She is now on the high seas on the way to Africa, where she will be associated with Dr. Ernest B. Pearson. Miss Utter represents the Christian Woman's Board of Missions and the Foreign Christian Missionary Society.

the problem of so planning for a new organization that everything should be conserved.

To be sure the progress has been somewhat slow since plans for unification were first inaugurated at the Norfolk Convention, yet it is better to go slow and be sure than to rush hastily into such a union without careful planning and thought.

Dr. W. E. Macklin, who has spent over thirty years in China, is home on furlough. He is as keen as ever to get back to his great field and spend the rest of his life in active service. He writes: "There have been marvelous advances in China since I first went there more than a quarter of a century ago. As you know, I have been located at the great station at Nanking all these years. We had nothing when I went there. Now, with the help of the Lord and the missionaries, we have a number of Christian chapels, schools, Sunday schools, etc. There is a large Christian population in Nanking and the spirit and attitude of the whole city is changed for the better. We have some

noble Christian brethren and women in the city." Nanking, as the friends will know, is the center for the University of Nanking, in which we have one-third interest. Dr. Macklin has had a great part in the building up of this Christian school. Especially has he been active in the medical and hospital service.



MRS. L. F. JAGGARD.

Mrs. L. F. Jaggard has fallen a victim of the influenza. She died on the 25th of October, and was buried on the Sunday following. Mrs. Jaggard spent two terms in Congo, and was preparing for the third. She did a good work and will be remembered with gratitude and affection for many years. Dr. Jaggard suffered from the influenza, but is convalescing. They were both sick at the same time. The sympathies of a great host will go out to this true man of God in his loss and sorrow.

The following interesting facts come to us from Africa.

A new school and church has been instituted at Coquilhatville, the capital of the Equator Province, six miles above Bolenge.

There are thirty students in the Bolenge School for school teachers.

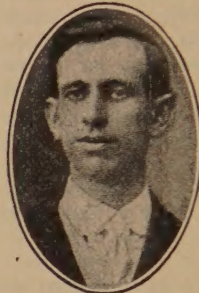
The offering of the Monieka Church in 1917 was \$363.00. This from a church where the average income would not be

over ten cents a week, is certainly fine. The offering of the Lotumbe Church, which is a larger congregation, was \$563.00.

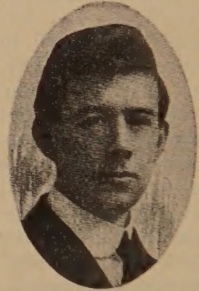
A cablegram announces a new daughter born to Mr. and Mrs. Emory Ross.

Dr. Barger has finished two rooms of his new hospital at Bolenge and has moved into them for work.

ITS A LONG WAY FROM CONGO NOW



MR. AND MRS. HERBERT SMITH.



E. A. JOHNSTON.

Mr and Mrs. Herbert Smith and E. A. Johnston left Bolenge for home on June 12th, and reached San Francisco November 2. Before the war they could come home in sixty days; on this trip they spent 147 days. They spent a week at Kinchassa, a week at Boma,

a week at Loando, three weeks at Cape Town, two weeks at Durban, and thirteen days in Japan. The cost of the trip was twice what it would have been if times were normal, and they could return by Liverpool or Antwerp.

The joy of the missionaries in their work is contagious. Mr. and Mrs. Chas. P. Hedges, of Africa, have just returned to the Congo from their furlough. They have been stationed at the lonely mission point at Monieka and express their joy and satisfaction in a recent letter. They write: "We are settled at Monieka and are feeling mighty happy about it too. When we get our additional grant of land and our new buildings put up and the plot all laid off properly, we shall have one of the greatest sites in the mission. Right along with this fine location, we

MISSIONARY BABIES IN CONGO



HAPPY MISSIONARY TWINS

This is Mrs. Dr. Paul Stevenson and her two fine babies. Dr. and Mrs. Stevenson are located at Luchowfu, China, in the medical work there.

are fortunate in having a great number of people about us. We shouldn't be able to do much without the folks." Monieka is in the midst of a great number of African people. The tribes there were formerly exceedingly wild and cannibal and are now quieted and we have a congregation at Monieka as something like a thousand people.

Dr. Pearson, our new medical missionary who has just gone out to the Congo, will also be located with the Hedges. They are laying their plans for an advance movement in the Monieka district. Mrs. Hedges will be the only white woman for perhaps five hundred miles up the stretches of the Bosira River and their little boy is the only white child in that whole section.

THE GENERAL FUND.

One of the most encouraging things of the past year was the large gain in the General Fund. This is as it should be. The salaries and travel of missionaries, regular expenses on the field, etc., are all paid from the General Fund. Those making contributions are asked, as far as possible, not to designate their money to particular work, but to contribute it to the regular work of the Society through the General Fund. In this way, donors may feel that they are back of every missionary and all their work in all the great fields of the world. This question is often



From left to right: Donald Hensley Edwards, Robert Neal Hobgood, Charles P. Hedges, Jr. These babies were all born in Central Africa and are the wonder and admiration of the natives.

asked: "Where does the Society need the money the most?" Our answer is "the greatest need is always in the General Fund."

WINNING THE LEPERS.

Ninety lepers in India asked that money, which was intended as a Christmas present to them, be given to the Red Cross or Y. M. C. A.

One out of every 750 inhabitants in the world are lepers. There are 1000 lepers in North America and 5,100 in Cullon, Philippine Islands.

There are a number of lepers in Korea, who can each quote Scripture for one hour without intermission. There are enough of them in one colony to continue a meeting of Scripture quotations all day.

THE EMERGENCY DRIVE AND THE NEW YEAR.

The Foreign Society during the past year received \$65,784.50 from the Emergency Drive. It is the hope of all friends of the work that another Emergency Drive will not be necessary. The churches with their increased vision and consecration can easily make their offerings such that the regular work can be carried on without an emergency appeal. This would be the heroic thing to do. Our missionaries are

working hard in the great world fields. The increased cost of living has reached everyone of them. The exchange situation is more critical than last year. We have pledged these pioneers of the Kingdom that we will back them up. Let all the churches, Sunday schools, Endeavor Societies, and individuals so increase their giving this year that the work may be carried on in the regular way.

SEEING IS BELIEVING.

Pictures will stimulate interest in Missions. The Stereopticon gives people missionary intelligence in a new way. Use all of the sets below, one at a time:

Lantern lecture on Japan, Lantern lecture on China, Lantern lecture on Tibet, Lantern lecture on Philippine Islands, Lantern lecture on India, Lantern lecture on Africa, Lantern lecture on In All the Fields, Lantern lecture on Healing the Nations, Lantern lecture on Livingstone by Canoe and Caravan, Lantern lecture on Among Central African Tribes, Lantern lecture on The Damoh (India) Orphanage.

The sets with printed lecture are sent free, you pay expressage both ways on each set.

Send your first, second, and third choice of sets and dates to

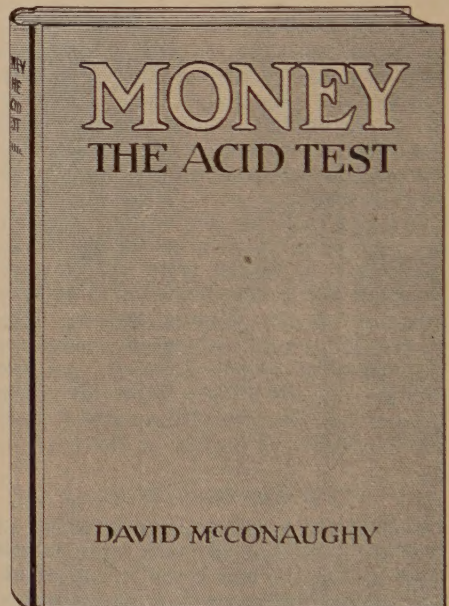
FOREIGN CHRISTIAN MISSIONARY SOCIETY,
Box 884, Cincinnati, Ohio.

WHEN DOES A DOLLAR FEEL LIKE THIRTY CENTS?

Secretary Yocum says it is when it tries to transform itself into Chinese silver. This is certainly true. Before the war began, one of our gold dollars would purchase \$2.50 in Chinese silver. So rapidly has the price of silver risen or the price of gold fallen, it is difficult to determine which, that now a dollar of gold only purchases \$1.06 in Chinese silver, and the indications are that they will soon be equal in value. This has brought great hardship upon the Foreign Society and has made the carrying on of the work in China difficult. You can really readily see that it is practically doubling our expenditures in China in comparison to times before the war. How heartbreaking is the baleful influence of the Kaiser! There is scarcely an activity in all the world that has not been touched and influenced by the war.

KEEPING OUT OF DEBT.

For the first time in ten years the Foreign Society is out of debt. The Society's share of the Emergency Drive and the large increase in the General Fund made this possible. It is hoped that the friends of the work will now feel the importance of sending in their increased contributions so that the Society can keep out of debt. Our churches understand how greatly they are handicapped when there is a deficit in their own funds. This handicap is much greater in a Missionary Society. To be sure, increases in the work are necessary, for there are open doors challenging the missionary every day. Many of these should be entered even if the money has to be borrowed, but when it is borrowed there must be increased offerings to repay the banks. Why not have the increased offerings in advance, thus saving the paying of interest on borrowed money? We believe this is the wish of our churches everywhere.



Bert Wilson says: "I consider 'Money the Acid Test' the best book on stewardship that has come from the press in many a day. It is practical, and right to the point. Every minister and every member of the finance committees of all our churches should read this book." It may be ordered direct from the Foreign Society. The price is 60 cents.

EDITORIAL.

Keep the Good Work Going.

We are happy to report that for the month of October, in spite of the influenza and the war strain on the churches, the general receipts of the Foreign Society have steadily advanced. This is a fine record for the first month of the new missionary year. The churches, Sunday schools, and individual gifts have all increased for the month. October is not usually an encouraging month in the matter of receipts, and this is a token which should give us great hope for the year. We believe that war-giving for all purposes is just beginning to strike deeply into the consciousness of the people and generosity for all good purposes is constantly on the increase.

The church and its missionary work should certainly reach a high level in this hour of world sacrifice. Let us not be weary in well-doing, but with the fine victory of the past year as a basis, let us go on to larger gains and victories for the coming year. Our few missionaries have been holding the front lines with all the grit and determination that our soldiers have been giving evidence of in their fighting at the front. Now let us supply the missionaries with sufficient reinforcements that they may make a notable advance in their work. If we do these things, it will mean that every one will have to redouble his energy and that pastors, Sunday-school superintendents, missionary friends, and leaders everywhere will need to be on the alert and ready for real sacrifices in the year's campaign. Let us hearten the missionaries with the greatest missionary year of our history.

The Intelligencer's Swan-Song.

This issue of The INTELLIGENCER completes the thirty-first volume. For two years The INTELLIGENCER contained four pages; for twenty years it contained forty pages. The number preceding the March Offering contained sixty-four pages, and the Annual Report one hundred and fifty pages.

For five years The INTELLIGENCER represented the Foreign Society, the Home Society, and the Board of Church Extension. In 1894 the Home Society withdrew and published the *American Home Missionary*, and the Board of Church Extension withdrew and published *Business in Christianity*. The INTELLIGENCER continued

to be what it was at the beginning, namely, the organ of the Foreign Society.

It is now proposed to merge The INTELLIGENCER, the *American Home Missionary*, *Business in Christianity*, *The Tidings*, and *The Philanthropist* into a new magazine entitled the *World Call*. The new magazine will represent the five interests represented by the magazine named, and, in addition, the cause of Education, Ministerial Relief, Temperance, and Christian Union. It will be the size of the *Literary Digest*, and will contain sixty-four pages. The subscription price will be one dollar, and no free copies. The *World Call* will have two Editors and a Circulation Manager, who will

give their entire time to it. The INTELLIGENCER was edited by the men in the Mission Rooms as part of the month's work.

For thirty-one years the INTELLIGENCER had one objective. Its name indicates what that was. Its mission was to inform. The managers of the Society knew that knowledge is fundamental, that knowledge underlies interest and action as a root underlies a plant. Where there is no vision the people perish. The INTELLIGENCER sought to supply the vision.

The INTELLIGENCER informed the missionaries. The workers in each field read of what the workers in the other fields were doing. They learned that the problems and experiences of all were very similar, and that comforted and heartened them. They learned the conditions at home. They saw how much money the churches, the Sunday-schools, and individuals were giving, and they knew how much they could reasonably expect to receive for their own particular work.

The INTELLIGENCER informed the churches. It told them of the ignorance and poverty and degradation and immorality of a thousand millions for whom Christ died. It told them that famine and pestilence and cruelty abound among the Christless nations, and they prayed with new fervor; and as they thus prayed their hearts were made better. It told them of the need of homes, schools, chapels, hospitals, and orphanages, and they gave on a larger scale than before. It told them who the workers were, where they were, and what they were doing. It told them of their difficulties, and trials, and triumphs.

It emphasized the teaching of the word of God relating to missions. It showed that the Bible is a missionary book, that the church is a missionary society, that Christ was the original missionary and the Author of missions. It stressed the fact that the mission

of the church is missions. It called attention to the need of men and women to enter the doors that God had opened, and asked them to pray that the workers needed might be forthcoming.

The INTELLIGENCER informed the preachers. It deepened their sympathies; it widened their horizons; it saved them from provincialism and parochialism; it brought them into closer fellowship with Christ. In its columns the preachers found hints for sermons, illustrations, facts and figures that brightened their messages and made them memorable. Hundreds and thousands of them found it most helpful to them in their local work.

The November issue contained the Annual Report. That gave a full account of the receipts and disbursements of the year. The donors could see that their money was received, and what part of it was used in administration and what part reached the field. It gave a conspectus of all the work of the year, both on the field and at the home base.

The monthly visits of The INTELLIGENCER will be missed by a great host. The *World Call* will be larger and will cover a wider field, but The INTELLIGENCER made a place for itself, and it will be missed. The ones who will miss it most are the men in the Mission Rooms. Their constant endeavor was to make it one of the best magazines of its class in the world. In order to do that, in editing it they read the letters from the field and other publications with closest attention, and thereby came to know more than they otherwise would. The production of The INTELLIGENCER was a blessing above all price to the editors. They read its beautiful pages, and studied its illustrations, the thrilling reports and appeals, and they praised God.

In monarchical countries when a king dies the people say, "The king is dead; long live the king!" After this

number of The INTELLIGENCER is read, its friends can say, "The INTELLIGENCER is dead; long live the *World Call*!" May its circulation increase from seventy-five thousand to one hundred thousand the first year, and

may it continue to increase till the *World Call* shall find its way into every home in our fellowship. May the new magazine do for Christ far more than the five magazines it has supplanted were able to do.

Then and Now.

SECRETARY F. M. RAINS CONTRASTS THE WORK OF THE SOCIETY TWENTY-FIVE YEARS AGO WITH ITS WORK TO-DAY.

The first year I was with the Foreign Society, September 1, 1893, to October 1, 1894, the total receipts were \$73,173. The churches as churches gave that year \$30,697, the Sunday-schools \$23,486, the Endeavor Societies \$2,286.

Last year the total gifts were \$625,522, a gain over the previous year of \$75,135. In other words, the *gain* last year was \$1,962 more than the total receipts of twenty-five years ago.

Again, last year the churches as churches gave \$190,199. The gain was \$24,089, or almost as much as the total receipts of a quarter of a century ago. The receipts from the churches last year were more than six times as much as those of twenty-five years ago.

Another contrast: Twenty-five years ago the Sunday-schools gave a total of \$23,486, or about the same as the *gain* during the year just closed.

A word of cheer to our Endeavor Societies. Last year the Endeavorers bounded up to \$19,318 in their gifts, a gain of \$5,207. This *gain* is about two and one-half times as much as

the total gifts of the year to which reference is here made. Note that we are talking about *gains last year*.

No church in the brotherhood at that time gave as much as \$500. Frankfort, Kentucky, led with a contribution of \$421. It was a marvel of liberality and leadership.

Then, we had no annuity gifts and no Living-links. Were we not poor indeed? What could we do now without our Living-links?

At that time we had no battle line in the Africa sector, nor in the sector of the Philippines or Tibet. We had no work at all in these great and important fields, which now cheer our hearts. We had no school buildings anywhere. We had only one small hospital. Indeed, our property interest was almost zero on the fields we were cultivating. *It is not so now.* The Lord be praised!

We ought to make haste to cross the million-dollar line. Let us hope that the war is now ending, and that during the year to come we can send out a great host of workers to the fields that are crying piteously for help.

CONTRIBUTED ARTICLES.

Tibet Opens Her Door.

A REMARKABLE CALL FROM THE ROOF OF THE WORLD.

RODERICK A. MACLEOD.

In Tibet, and at the present time, there is offered to the Disciples of Christ an opportunity the like of which has never been presented to them in the past, and the like of which may never be held forth to them again. Tibet is now open for mission work, and the Disciples are at her door. Most of the hindrances heretofore existing have been removed, and in their stead we have, to a certain extent, assurances of a hearty welcome, and even of assistance. The truth of the above statements I wish to emphasize and illustrate by observations which Dr. Shelton has made during his recent visits to Gartok and Chambdo.

OBSERVATIONS AT GARTOK.

At Gartok, five days southwest of Batang, Dr. Shelton found several thousands of troops from various districts of Tibet, even from Leh and Ladak. These troops were armed with Enfield rifles, and well disciplined. The commander was a very interesting man. Dr. Shelton discussed religious questions with him freely, and found him quite reasonable. The question of the attitude of the Tibetans toward foreigners was also discussed. The commander agreed that the former attitude of the Tibetans toward foreigners had been hostile; "but," said he, "we have learned very much about foreigners during the last few years." He then related several incidents from the "Young-husband Expedition"; incidents which taught the Tibetans to regard the foreigners with favor. In discussing the question of mission work in

Lhasa, the commander was very favorably impressed, and forwarded a letter to the Dalai Lama. In this letter Dr. Shelton requested permission to open work in Lhasa. Once acquainted, the doctor and the commander became good friends. The latter showed the former every possible kindness, and promised him every possible aid.

OBSERVATIONS AT CHAMBDO.

On July 8th, Dr. Shelton returned from Chambdo. He had rushed there at the request of Mr. E. Teichman, the British consul from Tacheinlu, and the Galon Lama, who resides at Chambdo. The latter is a personage of great authority. Only the two kings of Tibet and the Dalai Lama have authority over him. The Doctor was given a great reception. He found unspeakable conditions among the wounded. These unfortunate people had been wounded for two months and without medical aid. Their wounds were stinking. One man had all his lower jaw shot away. The sight brought tears to the Doctor's eyes. He operated for four days. Each day he worked as long as he could stand.

Acquaintance was soon made with the Galon Lama. He ordered that all the needs of the doctor should receive prompt attention. The questions which were discussed with the general at Gartok were also discussed with the Galon Lama. Speaking of foreigners, he said that the Tibetans were forced to keep out foreigners because of a treaty with the Chinese; and now, that they have broken rela-

tions with the Chinese, that treaty is no longer in force. In one of his many conversations with the doctor, he said: "Doctor, you have a great reputation in this country. I hope you will come to Chambdo and build a hospital. I'll do anything in my power for you." In bidding farewell to Dr. Shelton, he said, "We are good friends. I hope we shall meet often. Let's be friends for life." So saying he presented the doctor with three hundred rupees and two valuable vessels ornamented with beaten gold and silver. He also gave each of the doctor's three assistants fifty rupees. All this, coming from one of such high authority, cannot be too strongly emphasized. This man means what he says. He speaks with authority.

Besides this change in the official circles, Dr. Shelton noticed many changes amongst the masses of the people. Most of them wore foreign hats. Many had foreign shoes. One had a camera and could use it well. The presence of foreign cloth, foreign sugar, foreign tobacco, foreign shoes, the craze for foreign goods, and the development of manufacturing (the Tibetans manufacture ammunition for

Hotchkiss field pieces), are signs of Tibet's new life.

CAUSES OF THESE CONDITIONS.

The causes of these recent changes are numerous. Three, however, are outstanding: the weakening of Chinese influences, "the Younghusband Expedition," and the visits of Tibetans to foreign countries. A great deal might be said on any one of these causes; but, for the present purpose, a summary will suffice.

Since 1720, China has dictated what Tibet should do. The Tibetans were compelled to follow China's former hostile attitude toward foreigners. Foreigners were to be kept out. Tibet was to have intercourse with China alone. There is no doubt that the Chinese officials filled the minds of the Tibetans with an exaggerated account of the early Chinese notion of missionary work.

There was an element in Chinese rule, however, which proved disastrous to itself. The Chinese were unjust, treacherous, and cruel toward the Tibetans. The Tibetans found this out. They have thrown off the Chinese yoke, and are now in arms in



The town of Chambdo, Eastern Tibet.

defense of their rights. Tibet is now practically an independent nation. The present dispute is over the question of the eastern boundary.

"The Younghusband Expedition" broke the spell of ignorance which the Chinese had cast on the Tibetans. It was a great revelation to them that a foreign army could march into their capital, do no looting, show acts of kindness, and retire peaceably even to the last man. The treatment of Tibetan captives at the hands of the British went to the Tibetans' hearts. They never saw anything like it. They saw the foreigner through their own eyes and admired him.

This new light on the nature of the foreigner led to a desire to know more of him. At Chambdo Dr. Shelton met a Tibetan colonel who had visited all the important countries of Europe, Asia, and Africa. He was sorry that he could not afford to visit America. One officer spoke English. Another had a son in London. The observations of these travelers make tremendous impressions, and are being readily adopted. Foreign military tactics, dress, and treatment of prisoners were evident at Chambdo. The Tibetans want the culture of which their travelers have reported to them.

THE APPEAL OF THE SITUATION.

This situation must appeal with irresistible force to every Disciple of Christ. We have been waiting at the closed door of Tibet for the past fifteen years. Now the door is open. It is a door of salvation to ourselves as well as to the Tibetans. We must enter or perish like the Israelites in the Wilderness. The Christian life has a regular function in God's economy. The Christian is a saviour. Saving others is the function of the Christian life; it cannot exist with any degree of comfort and behave other-

wise. No Disciple of Christ, much less we who are at the door, can have peace or rest until some one bearing tidings of salvation has entered the open door of Tibet. To resist the appeal of this open door is to quench the spirit of Christ and to invite spiritual death. Let us act and live mightily.

THE IMPERATIVE ASPECT OF THE SITUATION.

The appeal of the situation reaches further than America; it reaches heaven. There it becomes imperative. From that seat of highest authority a command is issued, "Save the Tibetans." To every Disciple of Christ this command is uttered in a voice which speaks in tones more imperative than the thunders of Sinai—in tones of love. This is not only our opportunity, but also God's opportunity, and he commands us to enter. "Hark, and your soul shall live."

THE DEMANDS OF THE SITUATION.

The situation demands immediate action. Now the opportunity is ours. At the same time it is the Lord's. We may let the opportunity pass, but he will not. He will speed feet more willing than ours through the open door. He will accomplish his purpose in Tibet, and we shall have our portion with the disobedient. Only instant action on our part can prevent such a result. An evangelist and a doctor should open a station at Chambdo at once. A day school, Bible school, and dispensary should be instituted immediately. This means that an evangelist and a doctor should leave for Batang without further delay. This opportunity for which we have waited so long, and which has come to us so suddenly, forbids anything but immediate action. Let us go up and possess the land for Christ.



A group of Tibetan Lamas, or Buddhist priests.



The town of Chamdo, eighteen days beyond Batang, on the road to Lhasa, now open to missionaries.

The Answer of the Foreign Society.

BERT WILSON.

The officers of the Foreign Society feel that no greater appeal has ever come to a Missionary Society since the days of Robert Moffat than this appeal from Tibet. Moffat said: "There is a vast plain to the north where I have sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary has ever been. That call won David Livingstone, the great missionary pioneer, for Africa.

But our missionaries, Shelton, Hardy, Ogden, Baker, and MacLeod, can say: "We are on the eastern border-line of Tibet. We can turn our faces westward and look upon a whole nation with ten thousand villages that have never heard the gospel of Christ." It is a land of about 4,000,000 people, and beyond Batang there is not a single mission station, hospital, church, or mission school in all that needy land.

Five years ago that was a closed land. By edict of the Tibetan people themselves, no missionary was allowed to enter and live there. To-day the door is swung wide open. The Galon Lama of Chambdo, a Buddhist, with only the two kings of Tibet and the Dalai Lama of Lhasa having greater authority than he, extends the invitation. He said to Dr. Shelton, "I hope you will come to Chambdo and build a hospital. I will do anything in my power for you."

The Tibetan general has sent a letter to the Dalai Llama at Lhasa, urging that Dr. Shelton be permitted to go to Lassa and begin a medical work there. Only God himself can understand the significance of these invitations. On the Indian border to the South, in Chinese Turkestan to the north, and from the eastern boundary line, there has been, as it were, the

"flaming sword" of exclusion "which turned every way to keep the way" closed into the land of Tibet. That day is past; it is gone forever.

As Peter Parker opened up China at the point of a lancet, so Shelton has gone five days' journey to Derge, ten days to Adendsi, seventeen days to Chambdo, with his preaching and healing ministry. But the invitation to enter is not to him alone and his associates. They represent us, and the invitation is a challenge to a million and a quarter Disciples of Christ "to go up and possess the land." The Man of Macedonia has again beckoned. Christ himself has given his positive command. This command and obligation are doubly imperative, since the Disciples of Christ are the only people at work there. No other great evangelical missionary board has any plans for entering Tibet. The redemption of Tibet awaits our decision in this critical hour.

The Foreign Society is not unmindful of the difficulties of the task proposed. Batang, our one lone station on the eastern border of Tibet, is 2,500 miles from the mouth of the Yangtse. It is the farthest outpost of the Kingdom in the world. Chamdo lies seventeen days beyond Batang. The transportation of building material would be exceedingly difficult. The new station would be far from the base of supplies, and it would take four months for mail to reach there from America. But the way is open, and God and the people are calling! We would not urge this advance if we felt that it would hinder the plans for advance in other fields where the need is just as great. It is because we believe that helping Tibet in this wonderful emergency will help all the fields that we yield to the call.

To open a station at Chambdo, it will be necessary to secure at least four families—two medical and two evangelistic. This would be only a beginning, but the Society issues this call for four new families to make this beginning in that needy land. We do not make an appeal as yet for the money to send these families. More necessary than the money are the men. When the men are found, the appeal will then be made for money. The

pastors of our churches are asked to help answer this call. This appeal should be read before every congregation in America. Intercessory prayer should be made "to the Lord of the harvest," that these four families may be found at once. May God grant that in the near future men with the heroism of Livingstone and of Loftis may respond to this appeal, to move upon this last pagan stronghold of the world.

Bible Study and a Missionary's Fight for Spirituality.

(This is from an article in the July *International Review of Missions*, by D. Willard Lyon.)

For outstanding examples of spirituality I looked to Hagar, who, in her hour of desperation found God near; to Abraham, who was called the friend of God; to Jacob, when he wrestled with God; to Moses, after the spiritual discipline of his long exile, and the vision he saw in the burning bush; to Samuel, who early came to know God's voice; to Elijah, who possessed something which made him the strongest man in Israel; to Amos, who caught a vision under the stars of Tekoa which enabled him to put a new valuation on unseen forces; to Isaiah, when he was not afraid of Sennacherib's army; to John, who learned to lean on Jesus' bosom; to Paul, whose passion it was to know Christ and go with him to the limit of possible suffering, and to a host of the pure in heart throughout the ages and in our own day who have lived by faith and not by sight. The recurrent factor in all these examples seemed to be a certain attitude of heart toward God, resulting in an intimacy of relation to him.

For statements of the source of spirituality I turned to the familiar motto which Paul announced when he said that to him to live was Christ,

and to the pregnant sayings of our Lord himself, who clearly stated that he is the resurrection and the life, and that he came that men might have life and have it abundantly. But these and similar words, which have so long been cherished in the memory, took on a new meaning when I began to see how it is that Jesus is our life. I saw that he came not merely to reveal God in the sense in which the prophets had revealed him, but to show how close and personal the relation between God and man must really be. Hence it was that he said that it is eternal life to know the Father. And so, if for no other reason, he needed to make the sacrifice of his own life that we might know his valuation of the necessity of breaking the separating power of sin and regaining a complete fellowship with the Father, whose love we had disregarded. The dominant impression he made on the lives of men was that he and the Father were one. He told us that none could know the Father but through himself, and sought to lead us to abide in him, that we might abide in the Father as did he. Hence it was that he assured us at the very last that he is always with us, and that it would be expedient for us that he go away, so that through the presence of 'the promise of the

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Here is the team of Damoh boys that won first honors at the track and field meet of the "School Boy Honor League."



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A quick lens was needed to catch Dhanawon as he made the high jump that won first prize.

Father' there might be no limitations of time or place or race to the intimacy that men might maintain with the Father through him. Jesus Christ is therefore the source of a life of personal intimacy between the soul and the loving heavenly Father.

Our human friendships furnish an analogy which helps us to enter into this conception of spirituality. It is easy for us to know the attitude of our hearts toward individual fellowmen. The real intimacy of our relationships to our loved ones is not proven by the state of our emotions at the moment, nor by our faithfulness in the observance of any outward form of devotion, nor by our intellectual conceptions of those we love, nor by our own worthiness of their love. The only test is the attitude of our wills and theirs. In our relations with God we already know to a certainty that the attitude of his will toward us is one of loving friendship, so it only remains for us to test our attitude to him, and we shall know whether we are spiritually minded or not. Do we yearn for his fellowship? Do we fly to him as a child to its

mother? Do we have a sense of security because we know he is near? Are we growing in our consciousness of his place in our lives and in the world? Do surprises startle and annoy us less than once they did? Do not these and similar questions furnish the primary test as to the reality and development of our spiritual lives?

As we follow this truth further we find that we cannot be friendly with God without being friendly with men. God has so identified himself with mankind, and has made us so completely a part of the society in which we live that we cannot be solitarily religious. The spiritual life must have its expression in vitalizing contacts with the lives of those about us. The spiritual man cannot be a recluse. He must be a friendly brother to men if he is to be a friendly son of God. Thus it is that the "Inasmuch as ye did it unto one of the least of these" comes to be the ultimate proof of our devotion to God. The live wire is the one that has perfect connections with the dynamo and shows its life by its ability to transmit power. The live soul is the one in personal, intimate



Graduates of the Second Girls' Primary School, Luchowfu, China. Miss Minnie Vautrin in center.

contact with God and will exhibit its vitality in the life it propagates. The spiritual life, therefore, is essentially a life of personal relationship with God, expressing itself through personal relationships with men. The second test of spirituality, then—second only to the primary test—is the spiritual fruitage our lives are bearing in the lives of others. By spiritual fruitage we must only mean the same thing we have been defining for ourselves. Do our lives make it easier for others to live in a relation of intimacy with God? Are we helping them to trust him more fully and to keep in his presence more constantly?

Now comes the connection between what we have been trying to say and Bible study. The influence of Bible study in the growth of the spiritual life of the missionary will be determined by the objective he has in view when he studies it, and this in turn will be largely influenced by his conception of the spiritual life. Again, I can speak most truly only as I speak from my own experience.

The Bible appears as never before a real unit. To me it now seems primarily a first-hand record of God's attempts, from age to age, to make himself known to man and of man's struggles to respond to these wooings of his Spirit. Anywhere one dips into this record one sees the heart of God exhibited. Man has been a slow pupil, so has been taught but one lesson at a time. His appreciation of God has progressed from generation to generation, hence differing requirements have been made of him. But all the way through it is the same God, yearning to become really understood and loved. Thus Job seems no longer chiefly a philosopher and debater, but an unequivocal witness to the faithfulness of the God to whom he clung to the last. Ruth is more than a beautiful story of human devotion: it typifies, as I believe it was

originally meant to do, the attitude of God to any soul who cleaves to him. The cruder beliefs and lower standards of some of the oldest characters take on new meaning, for they show how patient God was, how he revered man's individuality and moved only as fast with man as he could get man voluntarily to follow. In fact, the whole Old Testament takes on new meaning because it abounds in the personal experiences of men in their search for a basis of fellowship with God. It seems no longer a record of a dead past, but throbs with the same pulsations of life which I find about me and in me every day. And the New Testament seems to grow naturally out of the Old. The fullness of the revelation of God in Jesus becomes the absorbing theme, whether studied from the angle of the evangelists or of the apostles. All the way through both New and Old Testaments it is the same loving God, opening up his heart to men of varying capacities, and it is the same struggle between self and God in the heart of each individual, until he wins or loses in the fight.

The fact that the Bible has thus become to me a book of religious experiences sends me to it with a keen desire to get at the real significance of each experience. I cannot appreciate the story of Amos apart from the history of the time in which he lived, so every sidelight gives added zest to the search for the springs of his power with man and God. I cannot understand Luke apart from his association with Paul, so I read Paul's writings, especially those which he probably wrote when Luke was with him, to see whether I can interpret more fully his wonderful painting of the portrait of God in Christ. I feel a debt of gratitude to devout students of the Bible, who by their persevering labor have made the setting of its messages clearer, but my interest in following

them is no longer that of a mere student of history or literature, but grows out of a desire to understand God better and to become a truer child of his.

But lest I fall again into the mistake of giving pre-eminence to the intellectual satisfaction of understanding the message of the Bible, I keep recalling myself by the simple question, Is my study to-day helping me to become better acquainted with God, to feel more at home in his presence, and to help others to understand and love him more perfectly? I feel that if my Bible study does not spontaneously issue in the spirit of prayer, I must be getting afield. Such Bible study as holds me in the presence of God seems to me a reliable antidote to the poisons which attack me from within and without. It lifts me out of the narrowing atmosphere of a circumscribed life and carries me as on eagle wings up to where God's plans seem clearer and his life closer. It keeps vividly before me my need of God and his yearnings toward me. It shows me what in my life is hindering the closest walk with him and drives me to the only place where these hindrances can be overcome. Only such study can really contribute to my spiritual growth and make me spiritually helpful to those with whom I am associated.

All this does not mean that I under-

value regular habits of Bible study. Nor would I eliminate the spontaneous action of the emotions, or withhold one atom of the best concentration of thought of which I am capable, or be satisfied with any but the highest ideals of character. But the moment that any one of these valuable factors in effective Bible study becomes an end in itself, that moment I know I am in peril.

I may be pardoned for yet another personal illustration. My missionary mother still lives, and it is one of the perennial joys of my life to await the arrival of her weekly message. No matter how seemingly trivial in its details, I pore over every line as well as what is between the lines, unwritten. Every such poring helps me to visualize my mother again and to realize how much I owe to her. It brings me into her spiritual presence and stimulates me to renew my devotion to her. In some such manner as this, though with an infinitely greater fullness, should my reading of the Bible serve to make the heavenly Father's presence ever more real to me, to arouse me to lay full hold on the opportunity to expand and deepen this the greatest and most eternal friendship of which I am capable, and to transmit the joy of that friendship to every human heart with which I am privileged to hold fellowship.

The Church School of Missions.

BY EVA N. DYE

Note.—This article has just been published in tract form by the Joint Committee on Missionary Education. The three Societies through the Joint Committee have officially endorsed the plan of the Church School of Missions and will assist in every possible way in the organization of such schools among our churches.

THE WHOLE CHURCH AT SCHOOL

As yet none of the methods of missionary education have succeeded in reaching the whole church. The Church School of

Missions is the result of an effort to get the whole church to study the whole world task. This originated in the First Christian Church, of Pomona, Cal., in the fall of 1916. The plan was worked out by the Unified Missionary Committee, of which the writer was chairman. Two hundred and sixty-seven out of a membership of six hundred and fifty enrolled for eight weeks of definite study. It was truly wonderful to see so many of all ages assembling in

various parts of the church every Sunday evening. There were many encouraging results of that unique school. Its phenomenal success was largely due to the hearty support and assistance of the missionary spirited pastor, Charles Rollin Hudson, and of the Director of Religious Education, Mr. Frank B. Ward. The school was such an unqualified success that the plan was recommended widely, and schools of missions were organized in many churches. The following list shows some of the results:

Church	Town	Church Member- ship	School Enroll- ment
First Christian	Pomona	650	267
First Congregational..	Pasadena	800	150
First Christian	Whittier	370	150
First Presbyterian ..	Pasadena	1864	250
Immanuel Presbyterian.	Los Angeles..	2440	600
Westlake Presbyterian.	Los Angeles..	251	75
Presbyterian	Santa Ana.....	894	221
Presbyterian	Monrovia	331	150
Presbyterian	Covina	194	71
Pico Heights Christian.	Los Angeles..	200	104
First Christian	Riverside	500	125

SUCCESS

The results justified this being made a definite part of each year's program. It also commended itself to many delegates attending the Missionary Education Movement conference at Asilomar, July, 1917. These returned to their respective churches enthusiastic to try the new venture, and succeeded beyond their hopes. Success having been achieved, the Christian Missionary Society of Southern California desired to make it a part of the yearly program for every Christian church. The dean and faculty for this training school attended the Missionary Education conference at Asilomar in preparation for their work at Long Beach. Accordingly a church training school was held daily during the State convention for the training of leaders for the churches. Seven simultaneous normal classes were held, one of each of the four mission study books for adults, and the other three for leaders of primary, junior, and intermediate groups respectively. These were well attended. The convention voted to make the church school of missions unanimous for Southern California and also to recommend it to the National Convention. Meanwhile plans are ready for conducting city-wide campaigns in Los Angeles, San Francisco, Seattle, and several smaller cities.

HOW TO ORGANIZE

The pastor, with the Unified Missionary Committee, or Missionary Cabinet, should have charge of planning for the church

school of missions. If there is no such committee already existing, one should be appointed consisting of one or two representatives from each organization of the church, Bible school, Woman's Missionary Society and Christian Endeavor Societies. Together these will choose a dean and faculty for their school and decide on the textbooks to be used. This committee then institutes a promotion campaign throughout the church, in every departmental assembly of the Sunday school, and in every meeting of the various organizations for two or three weeks previous to the opening of the school. A booster meeting has proved effective, a cafeteria lunch being served to all the church leaders when the church school faculty presents a brief spicy review of the books they are to teach, and the whole time is filled with inspiration for the coming campaign. Other plans will suggest themselves to local leaders.

WHEN TO MEET

These schools meet once a week for six or eight weeks, preferably on Sunday evening. Some meet on the mid-week prayer-meeting night and one chose the Sunday-school hour for six weeks, and the whole church was unanimously in favor of that plan. However, Sunday evening is preferable for many reasons. If this time is chosen the school should assemble at 6.15 P. M., the various Christian Endeavor Societies meeting with the mission study groups according to ages. There may be a short assembly to begin with, or the classes may go immediately to class-rooms as previously announced and plainly indicated by placards or posters. At the close of the hour's study a processional missionary hymn will bring the entire school together for a unified evening service.

SCHEDULE

6.15 to 7.15—Study Period.

7.15 to 7.30—Processional, Reports of Classes, Dramatization, Impersonation.

7.30—Stereopticon Lecture or Short Sermon.

CLASSES AND CLASSIFICATION

The number of classes will depend on the church membership and leaders procurable. It is best not to have the classes too large, as the method best adapted to their use is that of free discussion. The lecture method is not recommended. Classes should be provided for all ages, so that parents may come and enter classes knowing their children are being taught by specially prepared leaders. The follow-

ing is a suggested classification, small congregations combining, where necessary, and large congregations providing more classes as seems advisable.

Primary Class.
 Junior Boys' Class.
 Junior Girls' Class.
 Intermediate Boys' Class.
 Intermediate Girls' Class.
 Young People's or Seniors' Class.
 Men's Class—Foreign Book.
 Women's Class—Foreign Book.
 Men's Class—Home Book.
 Women's Class—Home Book.

LEADERS

In many cases a local normal class has been held in advance for the training of the leaders. This has been led by the pastor or some well-qualified teacher. In this way many have taken classes who had never had previous experience. There are helps and "Suggestions for Leaders" provided with each particular book, besides special leaflets on "The Mission Study Class Method," by Dorothea Day, B. C. Millikin, and others. The city library is a valuable aid and will provide books and lists of side references if notified in time. Wherever possible a church should send one or more leaders to a Missionary Education Movement conference who could lead a normal class for the local church.

Note.—The Missionary Education Movement conferences are held each year in June, July, or August at the following places:

Silver Bay, N. Y.	Lake Geneva, Wis.
Blue Ridge, N. C.	Ocean Park, Me.
Estes Park, Col.	Asilomar, Cal.
	Seabeck, Wash.

GENERAL THEME AND COURSES OF STUDY

The general theme for Missionary Education for 1918-19 is "Christianity and the World's Workers." It is a timely topic and worthy of the thoughtful consideration of every one. Splendid books have been prepared which cover the world field near and far.

For primary children we suggest the use of "Jack of All Trades," by Margaret Applegarth. A book showing all the working ways of people, in attractive story form.

For junior boys and girls, "Stories of Brotherhood," by Harold B. Hunting. It consists of stories of men and women whose lives have been spent in service to others in home and foreign lands. There are fifteen chapters, so a choice can be made of what may be the most profitable to the children. As the chapters are short, two chapters may be used at one session. Chapter V is a sketch of the life of Flor-

ence Nightingale, entitled "A Woman Who Made Nursing Beautiful." In connection with this the life of Jane Delano, head of the American Red Cross, might be told effectively. (Red Cross Magazine, July, 1918.) Chapters X, "Milk for Babies in China," and XI, "More Bread for India," are adapted from Chapters III and V of "Ancient Peoples at New Tasks," the adult study book. Chapter XIII, the life of Jacob Kenoly, might be combined with that of Booker T. Washington, and in Chapter XV, the story of Ray Manley in the coke regions, might well be told as a fitting sequel to the story of the coal miners. Juniors should be encouraged to make posters of these studies.

For intermediates, "Making Life Count," by Eugene C. Foster. A vocational book from the Christian point of view, planned especially to meet the needs of the boys and girls of the grammar-school age.

For young people or seniors, "Men and Things," by Henry A. Atkinson. A book on the principal group of industrial workers, describing in vivid and concrete terms their daily life and toil, and showing how the church is striving to meet the special needs of this class.

For adults—men, Foreign Missions. "Ancient Peoples at New Tasks," by Willard Price. A graphic description of the industrial situation of South America, Japan, China, India, the Philippines, and South Africa, from the point of view of the relation of Christianity to the needs and opportunities among the world's workers.

For adults—men, Home Missions. "The Gospel for a Working World," by Harry F. Ward. A fresh and stimulating discussion of the industrial situation in the United States and of the Home Missionary task before the Christian forces of the country in applying the teaching of the gospel to conditions and relations in the world of work. Either one of these books may be chosen, or both used.

For adults—women, Foreign Missions. "Women Workers of the Orient," by Margaret E. Burton, published by the Federation of Women's Boards of Foreign Missions. A study of the life of women workers in mission lands.

For adults—women, Home Missions. "The Path of Labor," published by the Council of Women for Home Missions. A symposium by seven well-known authors on present-day industrial conditions and the relation of women in church organizations to the problems of the changing social order. Here again the books may be

combined or a class organized in each if so desired.

For men and women—where congregations are small or other conditions exist, making it seem advisable to combine the men and women, any one of the adult texts may be chosen.

ENROLLMENT

After interest has been aroused in all departments of church activity, then enrollment cards may be passed out to every class in the Bible school. After the canvass is made in the church and Bible school it should be followed up in the homes as an every-member canvass campaign.

Church School of Missions enrollment card:

STUDIES IN WORLD PROBLEMS

For the Entire Church Family

Place—Christian Church.
Time—6.15 Every Sunday Evening for six weeks, beginning
Pastor
Dean of School.....
Primary.....Jack of All Trades
Junior Boys.....Stories of Brotherhood
Junior Girls.....Stories of Brotherhood
Intermediate Boys.....Making Life Count
Intermediate Girls.....Making Life Count
Young People or Seniors.....Men and Things
Men—Foreign.....Ancient Peoples at New Tasks
Men—Home.....The Gospel for a Working World
Women—Foreign.....Women Workers of the Orient
Women—Home.....The Path of Labor
Name
Residence
..... Phone
Note.—For price list on textbooks see last paragraph.

SPECIAL ASSIGNMENTS

There is a great value in having as much outside reading done as possible. Almost every magazine of the day has articles bearing on the subjects under consideration. Leaders should watch closely for these and suggest the title of articles and page. Reports can then be made on outside reading and special items of interest noted.

The following magazines will be helpful:

Asia, 1918	\$2.00
World Outlook, 1918.....	1.50
National Geographic Magazine.....	2.00
Missionary Review of the World.....	2.50
Everyland	1.00
Missionary Intelligencer.....	} "The World Call" after Jan. 1, 1919
Missionary Tidings.....	
American Home Missionary.....	
	\$1.00

DRAMATIZATION

In younger classes, dramatization and impersonation are valuable features to introduce. In one group of young people studying "Ancient Peoples at New Tasks," a member of the class dressed in Japanese

costume and impersonated "Teru-ko" from Chapter XVI in "The Land of the Cherry Blossom," by Maude Whitmore Madden. This impressed the lesson of Chapter II as nothing else could have done. Another class used an impersonation of "Li Bi Cu" adapted from Chapter VI of "Comrades in Service," by Margaret E. Burton. This came as a special illumination of Chapter III, "Trees and Men." These should always be given in the first person and may then be used as the contribution of that class to the unified service of the evening.

TABLEAUX

Another valuable aid in securing this unity of service is the use of tableaux. Each class may be asked to present a short tableau illustrative of some phase of their study, and be ready on the designated evening to present it at 7.15 before the general assembly. This should be preceded by a brief description by some member of the class. Make use of those of histrionic ability in discovering and arranging these scenes.

RESULTS

The popular conception of the term "missionary" has changed. The church comes to understand that both Home and Foreign Missions is a normal part of Christian faith and growth. Individuals are vitalized and churches are spiritualized through this new school method. Missions takes its proper place in the life of the individual and in the work of the church.

PRICE LIST OF BOOKS NEEDED FOR THIS COURSE

(For the best results, each member of the class should have his own textbook.)

Jack of All Trades.....	Paper, 25c; Cloth, 40c.
Stories of Brotherhood....	Paper, 30c; Cloth, 50c.
Making Life Count.....	Paper, 40c; Cloth, 60c.
Men and Things.....	Paper, 40c; Cloth, 60c.
The Path of Labor.....	Paper, 40c; Cloth, 57c.
Women Workers of the	
Orient	Paper, 40c; Cloth, 57c.
The Gospel for a Working	
World	Paper, 40c; Cloth, 60c.
Ancient Peoples at New	
Tasks	Paper, 40c.; Cloth, 60.

These books may be ordered from

JOINT COMMITTEE ON MISSIONARY EDUCATION.

AMERICAN CHRISTIAN MISSIONARY SOCIETY, CINCINNATI, OHIO.

CHRISTIAN WOMAN'S BOARD OF MISSIONS, INDIANAPOLIS, IND.

FOREIGN CHRISTIAN MISSIONARY SOCIETY, CINCINNATI, OHIO.

CHRISTIAN ENDEAVOR DEPARTMENT.

OUR NEW WATCHWORD.

The watchword for last year was "Over \$15,000 from the Endeavorers before September 30, 1918," with the understanding that that meant at least \$18,000. Twelve hundred and seventy-one societies gave \$19,318.72. The gain in the number of contributing societies was 190 and the gain in offerings \$5,207.44.

Our new watchword is "\$25,000 from the Endeavorers before September 30, 1919." This is a lofty aim and we will have several obstacles to overcome in reaching it, but the task is not too hard for Endeavorers. Others might fail, but not so with the Endeavorers.

Already the epidemic of influenza has affected our work. The societies have not been permitted to meet and our messages for the new year have not reached them. The plans of the societies have been broken into and it is going to take a long, hard pull to catch up, but even as you can't stop the army in France, so you can't seriously retard the work the Endeavorers are doing.

Another difficulty this year is to be found in the lowering of the draft age and the S. A. T. C. movement and the consequent draft on the young men of our societies. Of all phases of our church life the Endeavor Societies will suffer most. Of course we are not complaining. Our Endeavorers are a most patriotic group and willing always to give up all they hold dear, even life itself, in sacrifice for the cause our nation now champions. No, we are not complaining, but we must face the fact and redouble our efforts to make up for our loss.

The young folks remaining are not going to take depleted ranks as an excuse to quit the Endeavor work, but as a big reason to put increased energy into their efforts to keep moving. Anyone can be a quitter, but to a live Endeavorer difficulty is only a whip and a spur.

Then, too, the boys in the army are urging us to stay by the Endeavor work and we would do anything for them. Letters from many Endeavorers in the ranks are most encouraging and some of them enclose personal gifts for the work. For their sakes we must and will hold on.

OHIO IN THE LEAD.

Once more we find that the Endeavorers of Ohio hold first place in the amount con-

tributed to the Foreign Society. They gave \$2,308.92, exceeding their record of last year by \$595.59. Illinois was next with \$1,641.72. Then came Kansas with \$1,462.67. Kansas passed Iowa, Missouri, Indiana, and California in the race. California dropped back to fourth place with \$1,447.46. Step on the gas, California. Indiana was fifth with \$1,404.60. Then came Missouri, \$1,332.74, Iowa, \$1,053.92, Oregon, \$874.53, Oklahoma, \$834.69, and Colorado, \$689.10. For eight years Ohio has held undisputed possession of first place. Lest she grow arrogant, let some other state do the Christian act of teaching her humility by wresting from her the honor so long in her possession. Ohio, can they do it? What do you say?

HOW IT IS DONE.

The title of the Endeavor Day Exercise for the first Sunday in February is, "How It Is Done." There are so many things being done these days that this title might call out a discussion on many topics. As a matter of fact, and confidentially, it is to give the Endeavorers an idea as to a regular office conference in the Foreign Society rooms in Cincinnati, that this program is arranged. "Who gets the letters from the field?" you might ask, or "How is it decided just who is qualified to be a missionary?" "How It Is Done," is a demonstration that the young people will enjoy giving. Good songs and a devotional ten minutes or so make up the rest of the program. The program with for Endeavor Day and offering envelopes, are all sent free to societies that will take an offering for the Foreign Society. Order at once and begin to talk about it and lay your plans. Address, Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

NEW LIFE-LINES.

One hundred and seventy-five societies are enrolled as Life-Lines, paying \$50.00 or more for the support of an evangelist or native worker on some heathen field. This fellowship is rare indeed, and at least two hundred and twenty-five societies should be enrolled as Life-Lines this year. The following new Life-Lines have recently been received: Algonac, Michigan, Anaconda, Montana, Crawford Road, Cleveland, Ohio, and Woodlawn Beach, Blasdel, New York. These have

all had workers assigned them. Won't your society become a Life-Line this year and be responsible for a native worker?

ONE HUNDRED DOLLAR SOCIETIES.

Seven societies gave as much as \$100.00 or more. Five of these are on our regular Double Life-Line list. These seven societies rank as follows: Oklahoma City (First), \$270.75. The Booster Society of this church also gave \$50.00. Pittsfield, Illinois, \$136.00; Spokane (Northside), \$120.00; Boston (St. James St.), \$108.55; Denver (Berkley), \$107.50; Richmond, Virginia (Fairmount), \$100.00, and Uhrichsville, Ohio, \$100.00. At least ten other societies should come into this double Life-Line fellowship this year. Just \$2.00 per week or \$8.34 per month will enable your society to come into this class. Come on in, the fellowship's fine.

PORTLAND, OREGON, LIVING-LINK.

The Christian Endeavor Societies in our churches in Portland, Oregon, voted last year to jointly support a Living-Link. Here is an example for several City Christian Endeavor Unions to follow. Let us have ten city Unions supporting their own missionary in the near future.

Ray E. Rice, of Damoh, says in a recent letter: "We have some most delightful

relationships between boys and supporters and on the other hand we have some boys who never hear from those who support them and you do not know how they hunger for some personal touch. They know that away off in America there are some people who care enough for them to send money for their support, but how much they wish to hear from them and to know about their lives! One of the finest boys we have has been in this institution since he was a little boy (he is now about seventeen), and after he had seen me give letters to several of the boys he said: "I have been here since I was a little boy and I have had only one letter from America. Haven't you one for me?" It made me feel sad, because he is the sort of a boy to whom this personal interest would mean such a lot for his whole life, and I am sure if the society which supports him could realize what it would mean to him they would take more interest in writing to him."

Will not the Endeavor Societies who are supporting native workers and boys in Damoh write to them? The missionaries will do their best to keep societies informed as to the work of these evangelists and teachers and the plans and hopes of the boys. Write them an encouraging letter.



The milk carriers who bring milk from back in the hills. Their herds feed on the steep hillsides in Central India.

AMONG OUR MISSIONARIES.

Briefs from the Missionaries.

Dr. C. C. Drummond, of Harda, India, writes that the magistrate has asked him to enter the army as a commissioned medical officer. There seems to be great need for this kind of work in India. Several of our missionaries have been drawn from the work on account of these war conditions. The appeal to them is very strong and it is difficult for them to avoid a patriotic appeal of this kind. Dr. Drummond has done a great work for many years in India.

Mrs. S. E. Harnar, of India, writes concerning the study of the language which she and her husband are carrying on as new missionaries. She says; "We are greatly disappointed in that our mission teacher who came from Jubbulpore to Landour to teach us new missionaries, took ill on the way and died. We have secured another, but he is not so satisfactory. The Girls' School began session at the beginning of the month and by the end of the month we were having one hundred in daily attendance."

Dr. Shelton writes concerning the hospital work at Batang in an interesting way. He has been absent for some time. Following is from his letter: "I returned from Jangka the forepart of the month and have very good attendance at dispensary since. Several very badly wounded men have come in and there are now eight men in the hospital trying to break off opium. Six of them are making fine progress, but two have been smuggling to some extent, but have promised to reform. I regret to state that on account of Gwa Gwang's illness, the preaching has been in abeyance for part of the time."

The Every Member Canvass is succeeding, even on the mission fields. Frank V. Stipp, of Laoag, Philippine Islands, writes concerning the people there after they had carried through the Every Member Canvass campaign. He writes as follows: "About sixty pesos were received in the regular Sunday morning offerings during the month of July, the first month following the Every Member Canvass. This is a gain of about one thousand per cent and is not far under the offerings for a

year under the old system. The church had the honor and pleasure of paying all expenses during the month, including the pastor's salary. After a careful search, they have asked Adriano Guerrero, the pastor who served them before under the mission, to become their pastor at thirty-three dollars per month."

Miss Mary Kelly, who has just returned to South Gate, Nanking, China, after a furlough, writes concerning the reception which was given her: "It was a great joy to arrive here nine days ago and receive the welcome which I did. The Christian women and girls were assembled here at our home and as soon as I was spied the braids of fire-crackers began to explode. You know they are a yard long and how much time it requires to burn themselves out. This meant of course, that all the greetings had to be given and received in all that deafening noise. A much larger crowd had waited for me the day before. They were so afraid they would miss my arrival. The following evening the whole church gave a reception and the end is not yet. I do thank the Father for their faithfulness and the privilege of working with them again."

A letter from Mr. A. F. Hensey, of the Congo, has some interesting notes in it. He says: "I am up here on the Momboyo River and have taken Hobgood for a start on his trip. Baptized 155 at Bolenge, June 23rd, and 15 at Longa, June 27th. All the work doing nicely." It is evident from the above that Hobgood is starting on a long itinerary of the territories above Lotumbe on the river. These are several hundred miles away and Hensey has taken the caravan up as far as the lower border of the territory on the steamer Oregon, thus saving the travelers many weary and dangerous days on the river in a log dug-out canoe. Hobgood revels in this kind of work. It was the sort of missionary experience which Ray Eldridge enjoyed so much, and is was on a trip like this that Eldridge lost his life while in company with Hobgood visiting the distant outposts.

Miss Nina DuPee, who has just reached China to serve as a nurse and is a new

missionary, tells some of her experiences in a recent letter. She states that while in Japan they visited a Shinto Temple and saw the people worshipping, but that the sight that hurt her most of all was the loading of the steamer with coal at Nagasaki. It was all done by men and women passing the baskets of coal along from one to the other from the coal tug up the ladders to the steamer. There were over three hundred men and women working rapidly for seven hours steady. She goes on as follows: "We have stopped at three places in Japan. I could hardly realize that what we saw was real life-sized people at all. Everything is so small. The houses are small and low, the trees and vegetation and all are much smaller than in America and the gardens are small. It was more like being in the Toy-land of some large department store than in a real city. Autos, and especially the large touring cars, seem so out of place in Japanese streets."

D. O. Cunningham, of India, has thrilled us with the description of a tiger hunt in which he had a large part recently. He writes as follows: "You know there are

a lot of tigers in India. For thirteen years I have wanted to get after one. Three of my European official friends have been killed by tigers, and for my wife and children's sake, I didn't want to risk it. But Monday I did. I heard of one killing cattle a few miles in the jungle from Pendra Road. I took two hundred men and went after him. They succeeded in driving him out right in front of me, and I landed on him with a 405 Winchester and succeeded in bringing down the largest tiger shot in this district for many years. The record was held by the District Superintendent of Police. It measured 9 feet 6 inches from tip to tip; mine measured even ten feet. I was a lucky and happy lad. But the rain kept pouring for three days. The result was that the skin went bad. I tried awfully hard to save it. It was a beauty. I shall bring the skull bones home to show you."

It is difficult to measure the influence of our nurses' work in the Philippine Islands. Dr. W. N. Lemmon writes concerning the Philippine nurses in our three mission hospitals as follows: "The total enrollment this year in the three hospitals



Photograph from Underwood and Underwood, N. Y. Used by permission.
Uncle Ike Sims, of Atlanta, Ga., 87 years old, who has given eleven sons to the service of the nation and is proudly awaiting the call of three more at home.

are fifty-five, seven of whom graduated. All of our graduates of previous years are in active work. Seven are inspectors of schools in Manila; five are sanitary inspectors and district nurses; three are superintendents of hospitals; two are on Philippine Health Commissions; one is a head nurse and one a surgical nurse in a southern island. All are required to receive Bible training as part of their courses. Those able to teach are sent out to conduct classes in the community and do other Christian work, besides performing her usual duties as a nurse in the homes of the people. She has a point of contact that the usual Christian worker does not have. Everywhere she is welcome. The Christian nurses are giving us an entrance into the 'better homes' than we ever had before."

Dr. W. N. Lemmon, of Manila, Philippine Islands, writes some interesting things concerning their work during August. He says: "We have had a disease in the city resembling the grip. Everyone had it, it seems, but our nurses. Only three out of the thirty-three were taken with it, so we were spared to help others. In many factories about half of their workers were stricken, street-car service was badly demoralized, but we were spared and are grateful. Every nook and corner of the hospital was full, even the old porch, though we were uneasy that it might fall down with use. While we were fighting this epidemic, of course one of the tropical storms had to visit us and such a time as we did have trying to keep patients dry, but our nurses are game and did their duty and went on with the work. If we can get this part of the building finished before we are caught again it will be a great blessing. Would it be asking too much to ask some church or group to send us a \$1,000.00 to complete this. We are praying that it will come. We have never been disappointed yet. Who will keep the

Lord's work going? During the month we treated 1,814 persons in the hospital and performed 420 operations. Preaching services were held every morning."

Miss Mary Lediard, of the Girls' School at Tokyo, who has recently gone to Akita, Japan, to take the place of Miss Gretchen Garst until she is able to recover from her illness and return to Japan, sends the following schedule of the week work. It is very interesting and shows what a diversity of service the foreign missionary has.

Sunday: Three Sunday-schools, two church services, and once a month a temperance league.

Monday: Bible study with the Bible women, correspondence, visit the Kindergarten and study Japanese, in the morning; calling in the Kindergarten homes in the afternoon; music lessons to the Bible women at night.

Tuesday: Morning same as Monday. First afternoon—women's meeting at Tsuchizaki, a town three miles away; second afternoon—Kindergarten mothers' meeting; every evening—an evangelistic meeting at Narayama.

Wednesday: Morning same. Every afternoon—a Sunday-school at Kawajiri, a village near here, and calling there; every evening—Sunday-teachers' Training Class, followed by prayer meeting.

Thursday: Morning same. Every afternoon—Christian Endeavor; first evening—church officers' meeting; second and fourth evenings—Union Sunday-school Teachers' Society.

Friday: Every afternoon Sunday-school at Nobon Machi, and calling.

Saturday: No Kindergarten in the morning. Two afternoons—a Bible class for Normal School girls; fourth afternoon—women's meeting at Narayama.

There are three Bible women and three Kindergarten teachers and myself to do the bigger part of that work.

Letters from the Field.

TIBET.

ORPHANS IN TIBET.

In spite of all the difficulties, there is such a sweetness and joy in the missionary work that words fail to express the reality. And we have good health again. Such a blessing to missionaries. There is one other great consolation also. We

took two boys to raise, just twelve years ago. The Lee boys. The oldest, Gwang Gwang, is a most promising Timothy, a powerful young preacher. Gway Yulin is a noble young man, a Christian, and working hard in school and training under Dr. Shelton to be a Christian doctor. These have been supported privately and by the mission during the twelve years. We have

a girl whom we have supported for ten years. Her name is Didee. She lives with us. She is now fifteen, and we have great hopes of her making a good woman. She gives good promise. This mission locally supports three more and Dr. Hardy supports a boy of bright promise. If we had the means we could support others. I, without doubt, think we should have an orphanage here, and I am sure it would help to establish the Kingdom. We could train their heads, hands, and hearts, in the school, Sunday school, and industrial work and raise them up Christians.

If you run across any one who would like to support orphans, there is a great opportunity to invest where great good will result for the Master. The above example of success ought to convince.

STIRRING WORDS FROM TIBET.

BODERICK A. MACLEOD.

This is the time of the wheat harvest. Everybody is busy and happy. The crop is the best for some years past. I have never seen better wheat. It is all cut with the sickle, carried to the roofs of the houses, where it is threshed with a flail and winnowed in the wind. The sickle, the flail, and the basket are all the implements used in the whole process.

What is stirring our hearts deeper than all at this time is the opportunity that has recently opened in Chamdo, which place is in real Tibet, and under Tibetan rule. It is a chance to enter Tibet in a large way. I am sure that you feel as enthusiastic about the matter as we do; and that you are doing what you can to furnish workers.

From what I have seen of mission work thus far, I can honestly say that it is not the workers on the field who suffer most. They have all the desires of their heart realized in their work. They are doing a natural sort of work, even though it has its trials of disappointments and discouragements. The workers at home, on the other hand, have the unnatural task of forcing a process that should work spontaneously, a task that is at once trying and difficult. The disappointments that cut the heart are those that are due to the failures of our own friends. The discouragements that try the soul are due to the indifference of those on whom we depend. "Curse ye, Meros, said the angel of Jehovah, curse ye bitterly, the inhabitants thereof, because they came not to the help of Jehovah, to the help of

Jehovah against the mighty." I suppose you never wonder why all this cursing took place. You have seen those who "came not to the help of Jehovah" too often, to be astonished at such proceedings. In your difficult task you have our sympathy and earnest prayers.

Since we came here, our work has been delightful. The language study has been exceedingly interesting. We are following a splendid course which Mr. Ogden has planned. We can carry on considerable conversation in Tibetan, much to the delight of Tibetans, who are very fond of conversation with foreigners. We like the Tibetans very much. They are a jolly, good-hearted folk—very much like the Highland Scotch in disposition. They seem to take to Scottish things. They have used whiskey for a long time. Their latest acquisition is a bag-pipe. A few weeks ago, Dr. Shelton was at Chamdo, and saw a regiment of Tibetan soldiers leaving that place to capture a Chinese town. At the head of the regiment was a piper with real Scottish bag-pipes, and skirling out a tune, that "put life and mettle in their heels." We hope to help them make Christianity their next acquisition.*

A very touching phase of our life here is to see these pleasant and kind-hearted people leave this world without the Christian hope. Just the other day an experience of this kind came under our observation. An old musk-deer trapper was found lying on the floor in a dark corner of his wretched room. He had been unconscious for five days, and died a few hours afterwards. On the following night his dead body was bound, after the Tibetan fashion, with the head and arms made fast to the knees, and thrown into the rushing mountain stream below the town. I knew Trashi (as he was called) quite well. I heard him say that he had never committed a sin against man; that all his sins were against animals, and his actions, so far as I know, seem to testify that his statement was right. He seemed to be kind and obliging to everybody. I was, therefore, greatly moved when I learned of his tragic death. Why the doctor was not sent for, I do not know. His case is only one of many cases, in which they do not send for the doctor until the patient is at death's door; and in which kind-hearted people go to their watery grave without the Christian hope.

* I do not mean to classify Christianity with whisky and bagpipes.

CHINA.**NANKING NAVAL COLLEGE CHRISTIAN STUDY CIRCLE.**

W. REMFRY HUNT.

One of the most inspiring forms of activities that is engaging the attention of the most alert and progressive young Chinese in these truly great and creative moments in missions is the animated interest *the student bodies* are taking in the study of the claims of Christianity upon the national and social life. Coming to Nanking was a wonderful revelation to me in this line. Thirty years of contact with the intensive problems in Chuchow had bequeathed some experience, given some vision, and fused faith to new and wider energies. We sought the line of least resistance in the special work among the students, not because we shunned the toils and unseen diggings of former pioneering days and founding of mission churches in the regions beyond, but because, in the human sense of speaking, we have already lived a lifetime-generation in the field in China, and though sometimes physical energies must be limited, the soul triumphs, and God makes no mistakes when he pilots his ambassadors.

The students in the university and in the colleges and government schools soon linked up with us in *the grace of friendship*, and we were invited much to their halls for lectures and addresses, and God gave the seal and signet of approval in and through our

classes. With a deep and sympathetic and increasing appreciation of their life-problems, and literature, and religious struggles, we have been permitted to see and participate in things that build and live.

The Chinese Government Naval College in Nanking is one of five such institutions in China. They teach naval construction and torpedo work and submarine service. There are about one hundred trained students, who graduate after a four-years' course. One year since there was not a single Christian in the college. Through the wife of one of the students, a lieutenant, Leland T. Wang, the last named was led to become a believer. His fine scholarship, gentlemanly tact, efficiency in studies, and social graciousness made him eminently fitted for leadership. Mr. Wang made the good confession. Christ became to him a living, mighty reality. He immediately set about studying deeply the practical application of Christianity upon the social life of the naval college. We were invited by a study-group of the students to lead in a "problem study" in the college. This grew. The High Naval Staff have donated a room in the college for the classes. Sixteen students have intelligently accepted Christ. Some of these having student relatives in other churches joined us. Thirteen will join our own Christian Church at Hsiakwan, the great and throbbing river port of Nanking, where we have a unique chance for the finest bit of constructive mission work ever offered us.



Every missionary in China is familiar with the country Sunday-schools, of which this is typical.

A WORD FROM A DEPARTING MISSIONARY.

(The following response was made to the chairman of the Kentucky State Convention by Edwin Marx before leaving for China.)

I shall say but few words. One who is just putting on the armor should not boast, and if I have anything to say, I would prefer to say it after we have spent some years in China.

I firmly believe that the same Spirit who said to the church at Antioch, "Separate me Paul and Barnabas," is still speaking to the hearts of men, if they will hear him. And, therefore, when our faithful and untiring secretaries of the Foreign Society practically forced upon my attention in a personal way the needs of China, I said, "Who am I that I should withstand the call of God."

Since making the decision, the thought that has been uppermost in our minds is this: Do those who remain at home care, and will we be assured of their endorsement and support? I in common with other young men have coveted the privilege of entering some phase of the great world conflict, in the military or naval service. But in Christ there is no nationality, race, or color, and I can see no distinction between the tasks of democratizing the world in France or in China. So, if it be his will, we will go to help "carry on" in this field, which cannot draft workers, but must depend on volunteers.

Our most cherished hope just now is that you will all help to keep the home fires and the altar fires burning.

PHILIPPINE ISLANDS.

MEDICAL WORK AMONG FILIPINOS.

DR. W. N. LEMMON.

Our Philippine hospitals report a total of 59,888 treatments, 19,146 in-patients and \$25,305 received in fees. Though a fewer number of treatments than last year, the number of in-patients and the amount of receipts is larger than ever before. More generous than heretofore has been the support given our hospitals. When by the operation of the Jones law, government aid was cut off, our hospitals were in distress for a time, but the public seeing the need rallied admirably to their support. The fact that unprecedented prosperity has favored the Islands, make possible such public aid. We regret that not so many of the very poor have been taken care of as in the days of government aid, which doubtless accounts for the small number of treatments as noted above. To make the hospitals meet expenses, our directors have had to be a little stricter in receiving free patients. Hereafter the hospitals will be able to do more for the poor, if public support continues as at present. In fact, Dr. Lemmon has already announced that the Mary Chiles Hospital will not turn away anyone who gives evidence that he is too poor to pay the usual fee. The cutting



In this picturesque though primitive fashion is weaving done in the Philippines.

off of government aid was doubtless a blessing in disguise. While the government never interfered in the management of the hospitals, a certain restraint was felt. Our hospitals are exerting an ever growing religious influence, which can be better accomplished when they are wholly unhampered as at present. Besides this it has resulted that the public now manifests a greater interest in the welfare of the hospitals than when they were receiving government aid. We are justly proud of our Philippine hospitals. Hospitals are largely made by the personnel of their staff, for whom, from the doctors down in our hospitals, we can most heartily vouch.

Manila.

VISITING THE CHURCHES.

E. K. HIGDON.

I had never visited the churches in the mountain districts of Abra, and as some of them had not seen a missionary for more than a year, I thought it high time to call on them; so, in company with Mr. Anunciacion, our general evangelist, I started up the Abra River. We went by raft, and counted ourselves fortunate to make the trip of less than twenty miles in five hours. Our evangelist at the church in Bangued, the only church we have in the lower part of the province of Abra, is a very capable man. He knows English and Spanish, besides his native dialect, Ilocano. He did two years' work in the Vigan Bible College, and then went to Manila and completed the course given in the Union Theological Seminary there. He is exceptionally well prepared for his work. You can imagine what a disappointment and shock it was to learn that he has tuberculosis, and to find him resting, by order of the doctor, and really unable to do his preaching and other pastoral work. He has gone back to work now, after a vacation of a month, but I fear that he will not be able to continue at it long.

From Bangued we went by horse to the other churches in the mountains. The trail is rather hard to travel in places. Once my little horse stumbled over a stone in the middle of a rapidly-running stream and fell, throwing me into the water. It wasn't deep, but it was awfully wet. The general evangelist fared better; his horse did not fall, but he felt the need of a change of clothing when we reached our stopping-place that evening, and as his wife had forgotten to put in an extra suit of "B. V. D.'s" when she packed his stuff for him, he just bought the materials, borrowed a little hand sewing machine and made a pair while supper was preparing. We preached to the people in

all these places, explaining to them the Bible plan of giving and taking the pledges of all who understood and were ready to decide on the amount they could give. It seems to me that the prospects for a much larger share in the support of their work by the members of the churches are good.

I returned to Vigan about the second or third of June and began getting the dormitory ready for the coming of the students. There were some repairs to be made and a general cleaning to be conducted. The Bible College, which did not run last year, had to be opened the tenth of June, and there was quite a little work connected with that. But everything was in pretty good order when the dormitory was formally opened on the eighth and the boys began to come in. Within a few days we had almost fifty high school and Bible college students. Anyone who has had experience with a group of fifty boys knows that there has been hardly time to either slumber or sleep since their arrival. I began work on the station books, hoping to find the three-cent mistake that has kept me puzzling over them for a week, only to be interrupted by a call to the dormitory to repair a broken bed or a broken regulation or to put down a young insurrection. I commence to prepare my lesson in church history, and have no more than made sure of the date of Eusebius' writings when someone comes to deliver a load of wood, to sell a basket of pigs (there were three in the last basketful I bought), or to ask for a raise in salary. But it all goes in the day's (and night's) work, and with these words we comfort one another and push ahead.

JAPAN.

A CHARMING JAPANESE WEDDING.

MRS. L. D. OLIPHANT.

On July 3rd, at our home in Akita, Japan, occurred the wedding of two of our strong young workers. Mr. Y. Shionoya and Miss Saki Sato. Mr. Shionoya graduated from the Drake Bible College in June, being the honor graduate. Miss Sato graduated from the Margaret K. Long Girls' School four years ago and has since been our Bible woman in Akita. Both are of unusual ability and have great enthusiasm in the work of God.

The house was decorated with daisy chains and flowers beautifully arranged, as the Japanese so skilfully arrange them.

There was a bridal chorus, sung by the other Bible women, a solo by Mrs. Tanaka, the pastor's wife, and a very graceful and fitting ceremony, performed by Mr. Tanaka, the pastor of the Akita church.

It is impossible to describe the charm of a Japanese wedding. The grace of movement, the gentle modulation of the voice, the charming dress must be seen and heard to be appreciated. The bride's kimono was of pale blue semi-transparent silk, with facings of deep red and from the folds the dainty under kimonos peeped out. Her sash was of extremely heavy silk in brown and gold. The groom's kimono was of turquoise silk crepe, with a skirt (such as all students wear) of heavy dark silk and an outer kimono of thin black silk.

After the ceremony the Akita missionaries served a two-course luncheon and a picture of the wedding party was taken. In the picture the bride and groom are seated at the front. All are Christians, save two, the mother of the groom, standing at his right, and his brother, immediately behind him. He met bitter opposition from his relatives when he gave up a government position to study for the ministry, and none of the relatives answered his cards of announcement of either his graduation or his wedding.

A Christian wedding is very rare in Japan, and for two young people to marry for love, as these two did, is still more unusual. Weddings are arranged by the heads of the families, and the young people have little to say about it. As often as not, the young people have never seen each other. It is customary for the prospective groom to call on the head of the

bride's family, and the girl is called to serve tea to him, but even this little glimpse is often omitted. The groom's family make all the arrangements, buy the trousseau for the bride and furnish the wedding supper. Even if the bride and groom do wish a Christian wedding, they cannot have it unless the family head consents.

Ordinarily, the bride and groom accompanied by the go-between and his wife, go into a side room and drink three times from each of three cups of wine. This is the wedding ceremony. The girl's name must be transferred from the roll of her family to that of the groom. Until this is done the state does not recognize the wedding, though all too often this is omitted or postponed. Then if the bride does not suit she is returned to her family and there is no need of transferring the name back again.

There is a tendency among the more fashionable people to have a temple wedding. The young people and the guests go to the temple where a Buddhist or Shintoist priest performs the ceremony. This is in imitation of the Christian church wedding and has no basis in Japanese custom.

Mr. and Mrs. Shionoya went at once to Tsuruoka where they are already making a good start in the church work. We are expecting great things for God from this capable, ardent young pastor and his wife.



The church and congregation at Akita, Japan. Charles E. Garst started the work there.

BOOK NOTICES.

THE PILGRIMS OF HAWAII. By Rev. and Mrs. Orramel Hinkley Gulick. Fleming H. Revell Company. \$1.50.

This work gives an account of the transformation of a nation. It shows what the Hawaiians were when the first group of missionaries landed and what they are now. The journals and letters of the missionaries constitute a large part of the volume and show how the work was done. Anyone who wishes to learn what the gospel can do for a pagan people in saving them from sin and superstition and in giving them all the blessings of Christianity will do well to get and read and study this great book. For the Christian and the non-Christian who wishes well to his kind this book is more interesting than any romance either ancient or modern. Hawaii is now a territory of the United States, but it is worth noting that the work of the missionaries was finished before the annexation took place.

RELIGIOUS TRAINING IN THE SCHOOL AND HOME. By E. Hershey Sneath, Professor of the Philosophy of Religion and Religious Education in Yale, and George Hodges, Dean of the Theological School, Cambridge, and Henry Hallam Tweedy, Professor of Practical Theology in Yale. The Macmillan Company, New York.

This is a manual for teachers and for parents, and a very valuable manual it is. The authors are masters in their field. They are familiar with the literature of the subject, and refer the reader to hundreds of works that will be found helpful.

A PRINCE OF THE CHURCH IN INDIA. By J. C. R. Ewing, D.D., LL.D. Fleming H. Revell Company, New York.

This is the record of the life of Rev. Kali Charan Chatterjee, D.D., who was for forty-eight years a missionary at Hoshiyarpur, India. Henry Martyn said that if he ever saw a Hindu who was a sincere believer in Jesus the Christ, he would see something more resembling the resurrection of a dead man than anything he had ever seen. The subject of this book was a Brahman of the Brahmins, and yet he became a Christian in spirit, in manner of life, in character, and conviction. For many years he ministered to the foreign community in his station as well as to the great flock of Indian Christians. He was lover of his kind,

and he was loved and trusted by all with whom he had to do. Dr. Ewing rendered the church a distinct service when he wrote this delightful book.

ORNAMENTED ORTHODOXY. By Edgar De Witt Jones, D.D. Fleming H. Revell Company, New York. \$1.25.

This is the third volume of sermons by Dr. Jones. The title was suggested by the words of the Apostle, "Adorn the doctrine of God our Saviour in all things." Moffatt uses the word "ornament" instead of "adorn." The twenty sermons that constitute this volume cover a wide field. They are all constructive and helpful. No one can read them or any one of them without profit to his own soul. Perhaps the last sermon in the book is the most thoughtful and timely. It is on the Conduct of Christians in War Time.

A HISTORY OF THE DISCIPLES OF CHRIST IN OHIO. By Alanson Wilcox. Standard Publishing Company, Cincinnati, Ohio. \$2.00.

The author was acquainted with the pioneers in the movement. As Secretary of the Ohio Missionary Society, he became acquainted with the work and workers in all parts of the State. No other living man is as familiar with the subject discussed. For many years he has been collecting material for this work. He has overlooked nothing that the reader should know. The numerous illustrations add much to the value of the book. Mr. Wilcox has placed his brethren under great obligation to him for this history.

THE CALL OF A WORLD TASK IN WAR TIME. By J. Lovell Murray. Third (revised) edition.

Some Searching Questions Thrust Forward By the War:

When will the war be really won? How may nations be made possible fields as well as safe fields for democracy? What kind of religion have we been developing at the distributing bases of Christianity? What part must Christianity play in the new Internationalism? How is the war opening doors for the Christian message? What should be the immediate world program of the Christian Church?

No other volume published up to this time covers quite the same ground.

Price, 60 cents.

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